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News and Notes

Sioux City, Iowa. Mr. Le Vern Nielsen, a senior of Trinity Seminary, who expects to be ordained at the annual convention has accepted the call extended to him from Our Savior's Lutheran Church at Sioux City. Pastor G. O. Gronseth of First Lutheran (ELC), Sioux City, will serve the congregation till Pastor Nielsen arrives.

Humboldt, Iowa. Pastor Frantz J. Lund of Sioux City, who has accepted the call from Humboldt and Rutland, Iowa, will be in his new charge just before Easter.

Elba, Nebraska. Mr. and Mrs. Henry Lehn, residents for 50 years of married life in and about this community, were hosts Feb. 16 to 200 guests at Hansen Hall, in honor of the couple's golden wedding anniversary.

Mrs. Lehn, the former Augusta Naperstek, and her husband were married Feb. 19, 1908, at St. Paul. Two of their signatory witnesses at the union, Mr. and Mrs. N. J. Keating of Elba, were unable to attend the 50th anniversary Sunday due to ill health.

Program for the gathering included songs by the EUB choir and readings and music by the Lehn's grandchildren. Mrs. William Lehn was in charge.

Comments on Mr. and Mrs. Lehn's lives were given by the Rev. Jeppesen of Ord and Mrs. Jean Ingerle. The program concluded with the singing of "Blest Be the Tie That Binds," Mrs. Louis Lehn accompanying the group at the piano.

Mr. and Mrs. Lehn are parents of four children: Louis, of Elba, Mrs. Robert (Laura) Barta, of Farwell, Mrs. Ward (Dorothy) Sehvck, of Curtis, and Curtis, of Omaha.

Mrs. Lehn is the president of the Ladies Aid at Elba, and she has always worked to get The Ansgar Lutheran into every home.

Avoca, Iowa. After more than 35 years in the ministry Pastor Einer Romer is retiring from the duties of a regular pastorate, and he and Mrs. Romer are locating in Denver. Rev. Romer has recently resigned his charge at Avoca where he has served

for five and one-half years. Though retired from a parish, he will continue to be active in his calling among Lutheran churches of that city. His Denver address will be: 1095 Florence Street, Denver 8, Colo.

Canadian Lutheran World Relief has assisted 19,084 persons to enter Canada since the close of World War II.

During 1957 C.LWR sent two shipments of used clothing to the Middle East, one of them consisted of 50,420 pounds, the largest in recent years. In addition, surplus drugs and medical supplies were also shipped abroad.

A gift of \$1,000 was sent to aid victims of Typhoon Gloria which devastated Hong Kong last September. A sizable purchase was also made of Salk polio vaccine for the use of families of Hungarian Lutheran Pastors.

Canadian Lutheran Council — The division of Student Service reported that it now has two Lutheran Chaplains serving students in Eastern and Western Canada. The Rev. Donald Voigts is stationed at Edmonton, where an Alberta Lutheran Student Foundation has been organized, and the Rev. John Vedell has his headquarters at the University of Toronto.

CLC voted to request \$50,000 from the participating bodies for capital expenditures in Lutheran Student work in Canada during the next ten years. The funds will be used to establish Lutheran student centres on a number of university campuses.

LETTER TO THE EDITOR

The Role of a Pastor's Wife

Mrs. N. P. J. Nielsen's article in the latest *Ansgar Lutheran*, "The Role of a Pastor's Wife," is very thought-provoking.

First, she says that a pastor's wife's "time and talents belong to Christ and His Church." Most certainly this is true and it should be true for every Christian, pastor's wife or not. However, I disagree with the statements that a pastor's wife must help in "Sunday School, the choir, the youth work, the work with the women, not forgetting, the aged, the sick and the

infirm, giving of your time, talent and strength . . . (and) put your own self and plans aside far in the background . . ." A pastor's wife is supposed to be a helpmeet, but not an assistant pastor or a parish worker. And her own plans, if they are Christian, could perhaps be more useful to the advancement of God's Kingdom **outside** of the immediate church where her husband is serving. For example, one pastor's wife in this area has a truly magnificent solo voice. By singing in the community rather than in the church choir (where she is requested to "keep herself in the background" like Mrs. Nielsen said), this pastor's wife thrills the crowds with the message of God through such solos as those from Handel's "Messiah," etc. And another pastor's wife in the South finally put some of her work in the church where she was hindering other laymen and women from taking an active part by promoting Christ's Kingdom by preaching and writing.

Why should the pastor's wife be "only his (the pastor's) helper in things, keeping herself in the background?" Why shouldn't the wife do what she can do really well outside the open and keep her fingers off the rest of the church's organizational pies?

"By faithfulness to her husband to her home, to her church, she (the pastor's wife) wields a strong influence over all with whom she comes in contact," says Mrs. Nielsen. But what about faithfulness to herself? "To thine own self be true" goes the old adage. By being a person in her own right, rather than always being a shadow to the pastor, couldn't a pastor's wife wield a stronger influence?

Sincerely,
Patricia Highby

35 Parochial Reports Still Missing
Too many names to publish, so please reduce the number. I need names quick in order to start tabulation. Get my report ready for the office and the Pre-Convention Report.

Sincerely yours,
P. C. J. 3/20/58

(Continued on Page 13)

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Editorials and Comments

WHERE DO WE GO AFTER DEATH?

I am a pastor and it has been my task to minister to many people close to death. As I look back I see my saints of God that pass before my memory. Some of them died in ripe old age, and some passed away when younger.

But it always gave me much joy to be able to tell them, that when they died they went home to God. My older people have said to me before they died, "I want to go home. They looked upon death as a home-coming."

Jesus looked upon it the same way. He said to the dying thief, "Today you and I go to Paradise."

This is the essence of the Easter message. The people of God know where they are going.

There is a sabbath rest for the people of God! The tired pilgrim has finished his task here on earth, and now he is ready to go home to God.

Easter is our assurance.

Now and then we get so wrapped up in the affairs of the world, that we forget that we shall leave it some day.

That is why we need Calvary, and that is why we need Easter.

The words of Jesus to the dying thief have always been of great comfort to me. These words tell me that I need not wait till judgment day for the fulfillment of my hope. When I die, I go straight home to Jesus. He says so himself.

I shall see him as he is. But I shall also see all the other believers. They are there with him, Abraham, Isaac and Jacob, Paul and Peter, Martin Luther and John Bunyan, Grundtvig and Vilhelm Beck, Moody and many Sunday. Those in my congregation that I buried will be there to meet me.

My loved ones who went before me will also welcome me.

Start to think about this. I got started to think about it as I was standing in my study looking at the many books on my shelves. I took one of them down. One book had a special appeal. It was the story of Origen who lived about the year 200. There was the life of Crystostom about 350. There was Augustine 50 years later. I read about Francis of Assisi and John Wyclif and many others. What a great day when we shall associate with them.

They believed in Jesus, in the forgiveness of sin and in the great home-coming because of the risen Christ.

This is a blessed Easter!

THE IMPORTANT ANNUAL CONVENTION

When these lines reach our readers there are only ten weeks to the annual convention of our church. It will be held at Blair, Nebr., June 19-24. It is important because we shall vote on the merger for the last time. The documents pertaining to the merger have been sent to the pastors and the congregations. They have been revised the past two years according to instructions given the Joint Union Committee in 1956. Only a few revisions have really been made. The revisions have been made chiefly because of the suggestions that came to the Committee from the Boards of the merging churches.

It is well for all pastors and congregations to study the documents and write us about things of vital importance. By this we refer to the practical matters of the new church. The confessional matters were already settled four years ago.

It may also be well for all of us to consider that this is the last really important convention of the U.E.L.C. It is true that we shall meet again in 1959, but the 1958 convention is the decisive one. At Blair we take the final vote. This vote will authorize the Church Council to plan to dissolve our church in 1960 and let it be merged with two other bodies, the ALC and the ELC January 1st, 1961.

We shall use the balance of 1958 and all of 1959 and 1960 to put our house in order.

THE CLOSED DOORS EASTER EVENING

The risen Christ came to the disciples Easter evening through closed doors. They feared the Jews, feared that they might be hunted down and killed as they killed Jesus; therefore they closed the doors.

It seems as if Christ always comes through closed doors. When the church is persecuted and suffering, Christ comes in. For then he is needed and wanted.

The Christians sit before open doors, when they identify themselves so much with the world that there is no difference between them and the world. Then they do not need Christ, and then he does not come.

He who fears to become like the world may expect a visit from the risen Christ any time.

THE LORD HATH NEED OF HIM

We want to finish this Easter page with a poem by Jennie C. Eulette in the Watchman-Examiner. If we understand the Lord's need, our Easter joy will be magnified.

*A simple, colt, whereon man never yet had sat,
Quietly standing, young and untried.
Yet the Lord had need of him, and said:
"Loose him and bring him hither."*

*And the colt was willing to be led,
Even though he knew not whither.
His only fitness seemed to lie in that;
By this one trait he was qualified.*

Then, lo, he served the King of heaven and earth.

*The Lord needs not alone man's proven worth;
His call empowers those who venture forth.*

EASTER

The Lord God Omnipotent Reigneth

By Theo. M. Hansen

It is well to be occupied with thoughts about Easter in the midst of winter. Then you are not distracted with thoughts of clearing away from the yard the rubbish that has been collecting nor about Easter shopping. Really though, the Easter event does of itself hold bound one's thoughts in its wonderful message. And what is this message? The verse placed above this meditation from the book of Revelation is the answer. Put in one word, that word is VICTORY,—not a victory, however, which comes at the end of a succession of defeats, but a victory which underscores in a most dramatic way that GOD IS GOD, that He rules victoriously also when man's dimmed vision sees defeat.

In this Easter meditation we shall underscore three phases of the implications of this victory. Briefly and very simply stated they are: 1st. Its meaning for our present. 2nd. The view it gives of the past. And 3rd. Its promise for the future. The first and immediate meaning of Easter is, of course, God's YES to the work of Christ. Then thinking of Easter from the point of view of the past, God here declares that He has been ruling both in the events of world history and in the development of redemptive history. Looking to the future the resurrection of Christ is God's promise concerning the final destiny of His kingdom.



We see most clearly what the resurrection means to us when we try to see it in the picture of contrasts with the events that put Jesus on the cross. Here were pitted against each other organized formal religion vs. religion of the spirit. Temporal and religious power vs. the individual, and the multitude vs. the individual; Falsehood and deceit vs. truth and sincerity. Politics of expediency vs. justice and right. When Jesus was nailed to the cross, even the elect followers were dazed in a feeling of defeat. The final word: "It is finished" was without meaning.

These same forces are at work at all times. We meet them in both public life and in our own personal affairs. They stem from the devil, the "father of lies." It is this world vs. God, the kingdom of darkness vs. the kingdom of light. What if

this had been the end! Easter morning God said it was not the end. On the very contrary, Jesus completed the work God had begun. Him to do. The words: "It is finished," started a chain reaction, which were, in heaven itself which Easter morning culminated in a glorious declaration that man's redemption has been won; that God's eternal plan had been realized by making His enemies the unwilling servants for man's good and the glory of God. And so God continues to work "in mysterious ways His wonders to perform." The God truly reigns also for you and me." He Who has begun His work will perfect it." Turn to the New Testament and read Romans 8:28. Notice ALL THINGS. The very same God Who brought victory on the cross will also bring to victory your life in Him.

promised it, Jesus promised it. ally in connection with this point, don't neglect as a part your devotions for Lent and er to read Luther's explanation e Second Article of our Apo- e Faith.

the kingdom of God is not of world, but it is at least partly his world. As Christ stands as dividing line between the old the new, so it appears to me Easter, the Resurrection of st, testifies as the mountain top aration that He has been ruling events. Indeed, the prince— on't like to put that word in tal letters as some do—of this d does hold sway because the er of sin rules in the lives of not set free by Christ. To the l as to you and me has been ved much freedom, but God : "So far and no farther," both he devil and to us. In this ection we can think of such atement as Paul's Galatians 4:4: the fulness of time." What a n of light that statement casts history!

ere are many unanswered tions from the pages of past ry—that is, unanswered by , but not in God's book. And s God Who counts in history, ecular history as well as in dom history. Of course it is 's kingdom that is FIRST with

God as it is with His children. Perhaps for God there is but the one kingdom. The things that appear so large and important for the kingdoms of this world are strawmen only. How important and how practical for the Christian this understanding of God's Lordship really is! The fear that is laying hold of the world must not overpower the Christian.

Also in the age of missiles—our age—"The Lord God Omnipotent Reigneth. That does not cause us to become indifferent, rather it should cause the Christian to become even more concerned. But it does give us the necessary vantage point from which to be soberly minded and not panicky. God has not resigned His Lordship either to the devil or to any of his princelings. The promise: "The powers of hell shall not overcome my church," still stands. God's kingdom is ever God's concern, as in the past so also now.

Easter is God's earnest too of the final victory of God over all and everything that opposes Him and His Lordship. The resurrection of Jesus is God's triumphant announcement that Salvation has been wrought. God receives His wayward children. COME! Is that all? O, I don't mean to belittle so wonderful a salvation from sin and its

many fruits. But what about the price that has been paid, and is being paid? What about the many seeming defeats, and the much imperfection in individuals and in the works of the kingdom. As we try to look beyond our immediate self and attempt a total view of world history, there appears something in our divine nature which calls for a "final settling of accounts." And the Bible does give us basis for the fulfillment of that yearning.

The resurrection of Jesus is the "first fruits." There shall follow more resurrections. But the resurrections are not the end. It is only a part of the beginning of the end, no, it is not even the beginning Of The End for there shall be no end. Maybe we can call it the beginning of eternity. The full and complete RESTORATION lies before us. Then shall the kingdoms of the world be the Kingdom Of God. Then shall the mystery of what God planned from the beginning become the reality of The New Heaven and The New Earth. "Behold, all things are become new." Easter gives me the surety of that glorious world view. Even as God Himself Is, Was and Shall Be, so also His victory: IT IS, it HAS BEEN, and it SHALL BE! Glory be to the Father, and to the Son, and to the Holy Ghost. Amen!



EASTER PRAYER

Oh let me know
the power of Thy resurrection;
Oh let me show
my risen life in calm and clear reflection;
Oh let me soar
where Thou, my Saviour Christ, art gone before;
In mind and heart
let me dwell always, only, where Thou art.

Oh let me give
Out of the gifts Thou freely givest;
Oh let me live
With life abundantly because Thou livest;
Oh make me shine
In darkest places, for Thy light is mine;
Oh let me be
A faithful witness for Thy truth and Thee.
—Frances Ridley Havergal



Easter's Great Gift

MR. AVERAGE MAN TAKES TIME OUT TO REFLECT ON THE

DEEPER MEANING OF EASTER

By Gerhard Lenski

"The great gift of Easter is the gift of eternal life!"

With eloquent words the preacher proclaims this message on Easter Sunday. In the worship order for the day, in the hymns and prayers employed, this same strong assertion is made.

Our Easter worshipper — **Mr. Average Man** — listens attentively. He is deeply stirred. Emotions not easily explained fill his heart. Finally the service ends and he is homeward bound. As he goes, he reflects on all he has heard. He begins to ask himself certain questions. He asks them, not skeptically, not complainingly, but wistfully, anxiously, expectantly. The simple fact is—he wants his Easter faith to be true and real, something more than mere words, something more than a passing emotional experience, something even more than a doctrine taught by the church, something that he can grasp and helpfully use in the days that lie ahead.

"The great gift of Easter is the gift of eternal life!" What does the preacher mean when he describes Easter in such terms? What is eternal life? What does the Bible mean when it uses this expression? Does modern thought and speech offer any synonyms or language equivalents that might make the matter more clear?

Our Easter worshipper's questions deserve an answer, as clear an answer as words can give. Upon the rightness of that answer rests the entire claim of Christianity as it asserts itself to be the one, true, saving religion for mankind. And so our Easter worshipper, with his questions, is not to be brushed aside or scolded. Rather let him be dealt with very patiently. After all, with his questioning, he may represent many individuals. Among such might well be you or I.

For a first observation, when the preacher declares the great gift of Easter to be that of eternal life, it will be well to note that he is affirming in no uncertain terms the reality of life beyond the grave.

Jesus Christ, crucified, suffered death. But death for Him was not the end of life. In a manner too marvelous for human minds to comprehend, He who died was restored to life and continued to live. Death for Him was

but a change. His broken body was renewed, endued with a power and strength not previously manifested. And yet, with all that was so different, He was still the same Jesus the disciples had known before, the same Friend, the same Savior. His life was a life that the grave could not hold and which death could not destroy.

That which was true with Him, in much the same way, is true with those who have identified themselves with Him in faith and loving service. Life, for the Christian believer, is not a dead-end street with a "Stop" sign called death blocking the way. Death may indeed come as a rude interruption to our human plans and it may be fraught with pain and grief. But life, for God's children, is a continuing, on-going process. Change is involved, renewal, a restoration so wonderful that human words cannot define or describe it. But the simple, yet astounding fact is that life goes on—life on a higher level, life that perpetuates and glorifies the personality of the individual even as the resurrection on Easter did the life of our Lord.

Paul's strong testimony in **I Corinthians 15** is not easy to rephrase in modern terms and thought-patterns, but the basic fact which Paul affirms is clear enough. As Christ was raised,

THE CHOICE OF THE CROSS

Hard it is, very hard,
To travel up the slow and stony road
To Calvary, to redeem mankind; far
better

To make but one resplendent miracle,
Lean through the cloud, lift the right
hand of power

And with a sudden lightning smite
the world perfect.

Yet this was not God's way, Who had
the power,

But set it by, choosing the cross, the
thorn,

The sorrowful wounds. Something
there is, perhaps,

That power destroys in passing,
something supreme,

To whose great value in the eyes of
God

That cross, that thorn, and those five
wounds bear witness.

—Dorothy L. Sayers.

Our Washington correspondent Gerhard Lenski, writes this finer Message instead of his regular analysis on the news. And we may, for Easter is the greatest of news.

so the believer shall be raised. Christ shall come to all, even the one called death. That which is corruptible shall decay and fall away. God's power which created this man body shall restore and raise life within it and make it over a body incorruptible. Life will go on a higher, heavenly level, life with Him, our living Lord.

This is the faith of Easter, the preacher's great affirmation which leads his people in worship on this high day. Many questions are left unanswered in the simple declaration. But let our thoughtful Easter worshipper, **Mr. Average Man**, ponder the basic truth here offered and the reasons for its being offered and he will find many of his most anxious questions concerning the mystery of life and death already answered, that the expression "eternal life" Easter uses it, is already an open way to a hope and a happiness not to be found elsewhere in the wide world.

A second observation will carry still further the meaning of the Easter preacher when he speaks of "eternal life" when we note that his emphasis is upon the quality of that "life" as well as upon its quantity, upon its content as well as its extent, upon its depth as well as its length.

The adjective "eternal" is a difficult word to handle. Ordinarily it means everlasting, timeless, without beginning or ending. Already our minds find themselves too small to grasp such a concept. A careful reading of the New Testament will reveal further meanings attached to the word. In the Greek original the word for "eternal" is *aionios*, which means "pertaining to the aeon or age." What age is meant? The text tells us. It is the Messianic age in which Christ shall live; the age for which He bade us wait when He said in the Lord's Prayer, "Our Father . . . Thy kingdom come. Thy will be done."

In short, the life of the ages, the life that lasts, is the Christian life, the life that He, our Lord, lived and which He now imparts to us when we believe His Word and walk His way. This life shall last and not pass away. This is eternal life.

The ancient Greeks did not have the miracle of Easter to guide them; their keen minds were already reaching out for its truth when they

"the excellent becomes the percent." Perhaps we moderns, far more than the Greeks, would ever have accepted the doctrine of eternal life from our observation that "the excellent" tends to become "the permanent" while evil tends both to destroy and to be destroyed. Still there is something which is implanted deep within the soul of man that makes this Christian doctrine not simply reasonable and commendable, but even necessary and compelling is an undeniable sort of way. The goodness of Christ is now inconceivable to think that it could have gone down to final defeat. On the other hand, how very right and reasonable to expect, to believe now actually to find that goodness lives, that it lives in Him, that it lives in His followers, that it always lives.

There is a proverb, attributed to the Talmud, which says that when a man is right, he is always more right than he thinks he is. In other words, when a man is right, he has more on his side than he realizes. God is with him. The forces of good are with him. Even the stars fight for him as the Bible story says. All this fits perfectly into the Easter patterns. Easter confirms the highest morality the soul knows. The thing that happened on Easter was right, the thing ought to have happened in a real world ruled by a righteous God. It is the utter rightness of it all that commends itself to the honest mind which delivers faith from being merely wishful thinking and makes it strong and certain. In short, let the **Average Man** make his life Christ-

like—let Christlikeness be its quality, its content, its depth—and all the related and mysterious questions of quantity, extent and length will have answered themselves.

A final consideration will clarify still more the preacher's Easter message, the fact already touched upon which declares that **when we live the Christlike life we already share in and have a foretaste of "eternal life."**

For the disciples it was indeed some time before the full import of their Lord's resurrection dawned upon them. Their world, for the while, was still fear-ridden and death-haunted. The memory of Calvary's agony and the cruelty that caused it was still frightening, even paralyzing. But soon enough the truth became more clear. He was not dead but alive. He was with them, sometimes seen, sometimes unseen—but with them. His power was in them, His life, His joy. They knew it and knowing it, they were changed men. Their fear was gone. Life still offered its problems—but they were now sharing in a life that neither sin nor death could end or destroy.

The experience of the disciples continues to offer its challenge to all who ponder life's present meaning and its future possibilities. "He that believeth on the Son hath life." Let the eager questioner appraise once more the life of Him whom Easter honors. Let him compare it with the holiest and best our world knows. Let him observe what it has done and continues to do in the lives of men. Let him dare to hope that an experience that has made heroes of cowards and saints

of deep-dyed sinners can do something of the same with him. Let him espouse (it may be only in an experimental mood at first) the life of the believer in Christ. Let him dare to do it honestly, earnestly. Once again this miracle will repeat itself. Out of the honest venture of faith will be born the conviction of a great certainty, even that which believers have enshrined in the Apostles' Creed when they say: "I believe in the forgiveness of sins, the resurrection of the body and the life everlasting."

One of the high praised works of sculpture created by the artist St. Gaudens is his statue of "Grief" in Rock Creek Cemetery in the nation's capital. This statue represents a shrouded, seated figure. The face is extremely beautiful in a classic style, expressing self-control and courageous resignation. The artist is said to have tried to express the idea of the man for whom this work was done, a husband grieving for the loss of his wife. Death is the great destroyer. Death is inevitable. Let the man be brave and accept without tears or complaint what he cannot master or explain. St. Gaudens' conception is a noble one, but there is another far better. Not far from this famous statue is an humble grave stone, marking the grave of a devout Christian believer. It bears this inscription: **"In Christ shall all be made alive."** Here again the meaning is clear. Death is real, but it is not the final answer. Christ has risen from the grave and opened the gates of Paradise to all believers. Easter is here. And the great gift of Easter is the gift of eternal life.

Where Do You Think He Is?

By Halford E. Luccock

John Masefield has given to English literature in our many lines of poetry that will go singing down through the years, perhaps through the centuries. His real expression of the exaltation of the experience of conversion, "O glory of the lighted mind," is such a one.

But he has written no line of poetry more stirring to the imagination than that spoken by a Roman soldier at the end of his poetic drama, "The Trial of Jesus." Salome, the wife of Pilate, is represented as being greatly disturbed over the crucifixion of Jesus. When a Roman soldier brings the news that the stone has been rolled away from the tomb, and the tomb found empty, she is greatly perplexed and excited. She asks the soldier eagerly, "Where do you think He is?" The soldier makes this answer: "Let loose in the world, lady, where neither Roman nor Jew can stop the truth!"

"Loose in the world, lady." What a vivid picture of the meaning of Easter for all human history and for all the world!

That is Good News for a world of bad news. And when was such news ever needed more desperately than today? An evening newspaper in New York has a department headed "News for Living." That section covers things on sale in the stores. We need news for living, in a broader and deeper sense than that, in a time when most of our news is "news for dying."

One man not long ago expressed in a single sentence the feeling of many people, "I have lived from a time when no good dream seemed impossible, to one when no calamity seems improbable."

Masefield's words particularly illuminate the faith of Easter as a social force. Eternal vigilance is needed lest that aspect of Easter be allowed to go under a cloud. It often has suffered a "blackout." Indeed the whole Easter faith has suffered from being kept at arm's length from daily life, so that Easter Sunday is

(Continued on Page 9)



EASTER

I

Soldiers, rest.
Your task is through,
Except the few
Who stay to watch.
Dull task to do—
To watch the dead,
Lest He might rise
As He had said.

II

Soldiers, rest.
Good Friday's o'er.
The cross He bore
To Cal'ry's hill,
The crown He wore,
And life lay down,
Was so that you
Might wear a crown.

III

Soldiers, rest.
Your deed is done.
An awful one
Was yours to do.
He was God's Son.
Forgiveness, though,
He prayed for you.
You did not know.

IV

Soldiers, look!
The watch seems dead!
On watch instead
An angel sits!
But do not dread,
For He arose
Triumphantly
From death's repose.

V

Soldiers, shout!
'Tis Easter morn!
No crown of thorn,
But crown of life
Will you adorn,
If you believe.
Eternal life
Will you receive.

—Donald M. Reddick,
in—"United Presbyterian"



Sunday School and Church

Editor, The Ansgar Lutheran

Sir:

"Shall I Force My Child to Attend Sunday School and Church?" is the title of a widely read statement by J. Edgar Hoover. I was glad to see it appear also in the A. L. on the front page of the March 3, 1958 issue.

To the question, "Shall I force them?" . . . Mr. Hoover answers with an emphatic, YES! He adds further that no argument about this matter should be tolerated. Good for Mr. Hoover! He may not be a spiritual expert, but he is an expert on child and adult delinquency. In his experience and research he has found that the chances of delinquency in a Church-and-Sunday-School-trained child are much lower than in the non-attending child. This is true both in youth and in maturity.

Mr. Hoover devastates the nincompoop "modern" idea that while children and teenagers seem incapable of always deciding wisely such profound choices as, whether or not to brush their teeth at night, or whether they ought to go to school or not, these same youngsters are nonetheless capable of deciding whether or not they should go to church—and even **which** church they ought to attend. Mr. Hoover demolishes this assinine notion, a notion which, I am sure, every pastor has to contend with more often than he would care to say.

But the point I would like to make to you, Sir, is not the most obvious one. I should like to comment on a conjunction that Mr. Hoover used. He used the word **AND**! He did not use **OR**! He said: Sunday School **and** Church. As you know, many "modern" people have the idea that sending children to Sunday School (especially younger children) is quite sufficient. What can a three-year-old possibly get out of a long, boring church service?

It seems to me the Bible answers that question simply and clearly: "Train up a child in the way that he should go, and when he is old, he will not depart from it."

It is impossible to teach children in Sunday School alone, that they ought to go to church too. This can be taught only when the children are regularly taken from the class-room where they are told to go to church, into the church where they ought to be. Thus the child is taught at a young age that worship is important.

What can a three-year-old possibly get out of a church service? He can "get out of it" that he ought to **be there**, that's what! He can also "get out of it" that his parents are there! Besides, even a three-year-old can get something from the church service itself. My three-year-old can confess the Apostles' Creed with the rest of the congregation. She can sing, "O God the Father in Heaven, have mercy upon us," etc. She knows some of the hymns. She can even tell me something (not a lot, but something) about the sermon at the Sunday dinner table. So help me, she can! But most important, she knows that going to church is the right thing to do on Sundays.

I believe pastors ought to emphasize from time to time that the only thing which is more important for children than going to Sunday School, is going to Church. Let's put it this way: **Next to going to Church**, going to Sunday School is the most important spiritual activity for children and young people. But if humanly possible, children ought always to attend both Sunday School **AND** Church.

Parents who begin enforcing the church attendance pattern with children at a young age usually don't have to force them to attend after the pattern becomes established. But if force is necessary, let it be used! This applies to any child, age 4 weeks up to age 18, and/or on through college if Dad pays the tuition.

Yours,
Scrip Sundry

WHERE DO YOU THINK HE IS?

(Continued from Page 7)

a little more than a traditional pious but empty
lude.

the basement of a little church of which I was
Minister, I found a motto spelled out in tissue
r, "Christ is Risen." It had been used in an Easter
ice the year before—but was now tucked away be-
the coal bin! A pathetic, bedraggled symbol of
t often happens to the Easter truth in our minds.

hink of the social consequence that ought to follow,
what vaster power, the faith that Jesus is loose in
world.

Jesus is loose in the world in many far-reaching
es. Let us underline only one of the consequences
he truth that Jesus has broken jail because He
d not be holden. The Christian teaching about man
that the least human being is priceless in the sight
od, that he has an eternal value in the mind of God,
eternal place in the life of God. That is a revolu-
ary force beside which communism is an afternoon

Dr. F. J. Foakes-Jackson has pointed out that at
very launching of the Christian Church the preach-
of the Resurrection was a political heresy rather
a merely religious one. It carried a threat to en-
ched power. He writes, "The Resurrection implied
urbance to the status quo." It did then. It does
The Resurrection of Jesus, preached with a sense
valuation which assurance of the soul's eternal worth
upon man, is an upsetting doctrine to any regime
ch rides roughshod over man, whether it is a totali-
an state or an exploding economic power.

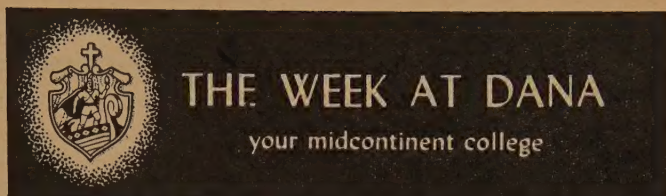
a Sholem Asch's novel, "Three Cities," the heretical
re of the Easter conception of man is clearly por-
red. One impassioned young woman communist is
ounding her gospel to a companion: "But comrade,
t is man? A sausage skin that can be stuffed with
thing. The essential point is, whom does man serve?
man himself is nothing."

ut the comrade cannot agree. He answers: "No,
a isn't just a sausage skin. A man represents an
olute value in himself. He is sacred. He is an end
himself."

he girl evangelist of communism is shocked. "That's
esy!" she cries.

's heresy in Moscow—and in England and anywhere
where men, women and children are treated as
e means to the end of profits, mere decimal points
he gains recorded in a ledger.

he tremendous social implications for Easter are
nd in the truth that what we are willing to do for
a depends ultimately on our conception of what they
ally are. If we put on them the rating of immortal
s, that act of faith brings a new and powerful mo-
tum into action on their behalf. When we carry
estimate of man into our action, Jesus really does
loose in the world, as an overturning and saving



One of the most important parts of any college or
university is its teacher education department. With
the upcoming surge of students, America needs more
well trained teachers. But what do the college students
think? How do our future teachers feel about their
profession? The following is reprinted from **The Her-
mes**, Dana's student newspaper:

STUDENT'S PRACTICE TEACHING POINTS TO CAREER OF VARIETY

Me—a teacher? Oh, the life of a teacher!

After sixteen years of the drudgery of school, I've
always thought that those years would someday be
worth while.

Looks Toward Future

Someday—when I had received my college degree in
education, when I had listened to the commencement
speaker tell the graduating class about the real begin-
ning our life was now taking, when I had signed on
the dotted line of my teaching contract—then I would
begin to think it was all worth while.

All the years of study and tests, of term papers and
more study would suddenly be obliterated by the one
most important fact that I was now a teacher.

Me—a teacher? Oh, the life of a teacher! How shock-
ing to find myself asking the question, "Do I really want
to be a teacher?"

Varied Experiences

After three weeks of firsthand experience with teach-
ing duties, with Bitter Betty, Frantic Freddy, Doubting
Donna, Ignorant Izzie, Noisy Ned, and all the others;
with flying spitballs, shattered ink bottles, and crashing
lamp fixtures, I asked myself, "Do I really want this
kind of life?"

I had to tell myself that there are trials in every walk
of life, that nothing is going to come easy, and that
these things make life interesting.

Then I remembered the last few days when I had
been sorry to see time going so quickly, when I had
regretted to see the three weeks come to an end. And
I finally arrived at the conclusion that it's certainly
worth a try.

To the many, many, good friends who sent greetings,
to the many pastors and lay people who honored us by
attending the service of my inauguration as president
of Dana College, I express my sincere gratitude. Your
kindness and good will are earnestly appreciated by
all of us who serve our youth and our Church at Dana
College.

C. C. Madsen

THE LUTHER LEAGUE

John W. Nielsen, Editor

Somebody Died for You

By Oswald J. Smith

It was night. Another day had gone, and all was still. But what matter—it was always night in the cold, clammy dungeon where Barabbas lay. The sun now and then did manage to penetrate the inky blackness that ever reigned beneath the surface of the ground. But even then it could not be called light; it was only less dark.

And yet there was a difference, for this particular night was the night of doom for the murderer who awaited the execution of his awful sentence. It was the last night on earth for him, well he knew it. His career was ended; his last crime committed.

Back in the darkest corner he crouched, deep in thought. A few more hours and all would be over. Ah, but would it? In the morning he would hear the footfall of the death warden as he came along the corridor. Then for a moment it would cease as he paused before the door of his dungeon. The great key would clank in the lock, the bolt fly back, and the heavy door swing slowly open. And then he would be dragged out, led to the fatal spot, and nailed to the cross. And there for hours, it might be, he would suffer the most excruciating agony that Roman ingenuity could devise, exposed to the public gaze of an indifferent populace; for he must pay the penalty for his crimes.

In the morning he did hear the steps of the jailer coming along the corridor. The key was placed in the lock. The bolt did fly back, and in another moment the great door was opened. And Barabbas still crouched in the darkest corner as before. But that was as far as his surmises of the night were realized?

"Barabbas, have you heard the Good News?" It was the warden's voice, jubilant and strong.

"What Good News?" responded the condemned man in a bitter tone. "All I know is that this is the day of my execution, and that you have come to lead me out to be crucified for my crimes." And he shrank farther back against the cold, wet wall.

"Ah! But you don't know," replied the warden in the same triumphant tone. "Listen, Barabbas, Somebody died for you!"

"Somebody died for me! What do you mean?"

"Come with me, and I will show you, Barabbas. Through the door, along the corridor, past numerous cells, into the street and beyond the wall of Jerusalem they made their way, the jailer forging ahead, hurrying his dazed prisoner along. At last they paused.

"Do you see yonder cross?" he declared, placing his hand on the shoulder of the other, and pointing to a hill some distance away.

The condemned man looked, but it was a few moments before he could comprehend the scene before him. Unaccustomed were his eyes to the light of day. At last he saw and spoke:

"Yes, I see. There are three, are there not?"

"But do you see the center one?"

"Yes."

"Well, Barabbas, that center cross was made for you, and you were to have died on it this morning."

Slowly the light dawned and broke on his beclouded mind.

"Then—then, that Man hanging on it is dying in my place—for me!"

"Yes, Barabbas, for you. Did I not tell you Somebody died for you?"

"Can it be possible! For me, dying for me; taking my place! But yes, that cross was made for me, and I should have been hanging there now. And yet He is dying in my stead. He has taken my place. I can't understand it. I don't know why He did it. But He did, and I can help but believe it. He is really and truly dying for me."

"Yes, Barabbas, for you."

And for you, too, sinner friend. Jesus Christ the Son of God hung there that day for you as well as for Barabbas. He took your place, died in your stead, became your Substitute, bore your sins, gave His life that a poor, lost and guilty sinner, might live.

Isn't that Good News? You deserve death, but you do not need to die. You ought to pay the penalty for your sins, but Another had paid it for you. Yes, Somebody died for you, and that Somebody—God's only begotten Son. Will you now accept Him as your Substitute?

—(Reprints of this tract may be procured from O. A. Nielsen Publishing House, 4500 W. Broadway, Minneapolis 22, Minn.)

People and Places

Antic District:

Plans for the Lutheran Bible Camp at Lake Winnebago are almost complete. The dates for the two weeks are June 28-July 5 and July 5-July 12. The first week's speaker will be **Pastor Homer Larsen** of Cedar Rapids, Iowa; and the second week's, **Pastor Harold Janney** of Eltingville, Staten Island, New York. The annual Antic District business meeting will be held at Lake Winnebago on the afternoon of June 29. The camp is already nearly full so get your registration blanks from your pastor immediately and send them to **Mrs. Harold Kov**, R.F.D. 1, Cumberland Center, Maine.

Minnesota District:

The Minnesota District Luther League Convention will be held in **Milltown, Wisconsin, April 11-13.**

Cushing-North Luck, Wisconsin:

A Pocket Testament League Banquet was served at the First Lutheran, **Cushing, Wisconsin, March 9**, for the leaguers of **Cushing and North Luck**. Forty young people were present.

The program, centered upon the Word, was presented by various leaguers after the meal, followed by a meditation by **Pastor Reynold Tange** of **Luck**. A service of consecration, including the pledging and candle lighting, was led by **Pastor G. J. Nygaard**.

Youth Sunday was also observed on **March 9**. Sermonettes were given by **Rose Schumway** and **Patty Jensen** at **North Luck** and by **Carol Brenholt** and **Kurt Jensen** at **Cushing**.

The Lord Raised Up Judges

By **John W. Nielsen**

When Gideon had carried out the initial directive of God in tearing down the altar of Baal with its Asherah and in its place erecting an altar to the Lord God and sacrificing thereon, he prepared to begin the major undertaking of delivering the Israelites from the hands of the Midianites and Amalekites. This new endeavor was possible because Gideon had been obedient to God's command. It was now the Spirit of God that came upon him giving him the courage to mobilize the people, but even in the presence of the Spirit, we shall find that Gideon like so many of the rest of us felt the weakness of his own nature.

First he summoned his own clan, the Abiezrites. When they had taken up arms, he summoned the other clans of Manasseh, and after their response, he sent messengers to the neighboring northern tribes of Asher, Zebulun, and Naphtali. All told, 32,000 men answered the call of Gideon.

In the presence of this huge assembly new doubts assailed Gideon. What if he had misunderstood the commission of the Lord? What if God did not really intend to deliver Israel at his hands? Anyone who has received a call from God has known both the wonderful confidence of knowing he is doing the Lord's will and the nagging doubts that can arise from one's own weakness and nature as to whether or not the summons is really true.

Perplexed by this uncertainty, Gideon turned to God praying for a concrete sign as to His Will. Then took place the well known tests of the sponge. On the first night the sponge alone was wet while all else was dry. But even with this answer to his request, Gideon could not be quite certain within himself, so at the risk of offending God, he asked that the sign be repeated in reverse. God hearkened to Gideon's request, and with the dry sponge on the dew covered earth, Gideon stood reassured of his divine calling. Now, with its leader confident, the army of Israel was ready to march.

YOUTH OFFICE BULLETIN BOARD

Attention! Leaguers, Pastors, Counselors!

Have you read the story of the Underwood, Iowa Luther League in the April issue of "ONE" magazine? If not, get a copy and read it today! The title: "Giving Really Means Something." It is the account of how the Y.E.S. program,

Y outh

E ducation in

S tewardship

has helped these Leaguers express their faith and love toward Christ in an effective and thrilling manner.

Why not try the Y.E.S. program in your League? Follow the plan exactly, and see what it will do to the lives of your leaguers. For further information and materials write to **THE YOUTH OFFICE, Route 1, Blair, Nebraska.**

BY THE FIRESIDE

REJOICE

I heard two soldiers talk
As they came down the hill—
(The somber hill of Calvary,
Bleak and black and still).
One said, "The night is growing late;
These thieves take long to die."
And one said, "I am sore afraid,
And yet I know not why."
I heard two women weeping
As down the hill they came,
(One was like a broken rose,
And one was like a flame).

And one said, "Men shall ever rue
This deed their hands have done."
And one said only through her tears,
"My Son! My Son! My Son!"
I heard two angels singing
Ere yet the dawn was bright,
(And they were clad in shining robes,
Robes and crowns of light).
And one said, "Death is vanquished,"
And one in golden voice
Sang, "Love hath conquered, conquer-
ed all;
O Heaven and Earth, rejoice!"

—Theodosia Garrison.

EASTER

Sing, soul of mine, this day of days,
The Lord is risen.
Toward the sun-rising set thy face,
The Lord is risen.
Behold he giveth strength and grace;
For darkness, light; for mourning
praise;
For sin, his holiness; for conflict,
peace.
Arise, O soul, this Easter Day!
Forget the tomb of yesterday,
For thou from bondage art set free;
Thou sharest in his victory
And life eternal is for thee,
Because the Lord is risen.

—Author Unknown

CHRIST HAS RISEN

Tomb, thou shalt not hold Him longer;
Death is strong, but life is stronger;
Stronger than the dark, the light;
Stronger than the wrong, the right;
Faith and hope triumphant say,
"Christ will rise on Easter day!"
And when sunrise smites the moun-
tains,
Pouring light from heavenly fountains,
Then the earth blooms out to greet
Once again the blessed feet;
And her countless voices say:
"Christ has risen on Easter day!"

—Phillips Brooks

THE EMPTY TOMB

By Francis J. Archer

"He is not here; for he is risen, as
he said. Come, see the place where
the Lord lay" (Matt. 28:6).

The brief message of the angel pul-
sates with volumes of all-important
truth. Well might Christendom com-
memorate, emphasize, and affirm to
all the world her faith in the fact of
the resurrection as stated by the
heavenly messenger. There must be
no equivocation at this point since the
whole Christian system is built on the
historicity of this "miracle of mir-
acles," the Resurrection of Christ from
the dead.

This verse in Matthew, accentuated
by scores of other passages of Scrip-
ture, has done all that inspired lan-
guage can do to prove the triumphant
resurrection of Christ. The testimonies
of multiplied millions of Christians
across the last nineteen hundred years
all add to the irrefragable proof of
the angel message: "He is risen."
There is indeed more proof of our
Lord's resurrection than that Caesar,
Napoleon, Washington or Lincoln,
ever lived. In fact, huge question
marks would have to be placed after
all events of history if there were
any doubt concerning this all-import-
ant link in the gospel story.

Many are the noted burial places of
earth: The pyramids, Machpelah, the
Valley of Kedron, Westminster Ab-
bey, Arlington Cemetery—to mention
only a few. Guides and inscriptions
point out the fact that a noted general,
a great statesman, or a beloved poet
lies entombed here; but what a dif-
ferent message concerning Jesus: "He
is not here; for he is risen!"

Christ's resurrection gives life its
"full-orbed meaning." Since man is
made in the image of God, over-
built for this world, "It would be
necessary to possess the keys of the
morning to finish man here." With
mortal beings so many things are be-
gun which are never completed. Ra-
phael, the noted painter, left some
thirty pictures unfinished when the
inevitable summons came to him.
Thanks to an all-wise heavenly Fa-
ther, for "He which hath begun a
good work in you will perform it
until the day of Jesus Christ." He
will carry out His infinite plan for
man—"His everlasting covenant."

The resurrection gives full proof of
the divinity of Christ and completes
redemption. "Who was delivered for

our offences, and was raised again
our justification," declares the ap-
ostle. Again, the resurrection assures
resurrection of the dead, for the
apostle further declares: "Christ's
first fruits: afterward they that
belong to Christ's at his coming." Peter
gave his testimony when he proclaimed
the many churches of his day to
all mankind: "Blessed be the
Father and Father of our Lord Jesus Christ,
in which according to his abundant
mercy hath begotten us again
a lively hope by the resurrection
of Jesus Christ from the dead, to an
inheritance incorruptible, and un-
dermined and that fadeth not away, re-
served in heaven for you, who are kept
the power of God through faith
salvation ready to be revealed im-
last time." Glorious message for
who believe in the resurrected Christ.
Do you know Him as your Savior
and Lord?

—The Free Methodist

A DAILY PORTION

The manna was so pure and delicate
that it could not bear contact
with the earth. It fell upon the dew
and had to be gathered ere the sun
came up. Each one, therefore, had to
gather early and seek his daily portion.

So it is with the people of God
now. The heavenly manna must
be gathered fresh every morning.
Yesterday's manna will not do for
today, or today's for tomorrow.
We must feed upon Christ every
day with fresh energy of the Spirit,
we must cease to grow. More-
over, we must make Christ our primary
object. We must seek him "early."

—Source Not Known

MY EASTER WISH

May the glad dawn,
Of Easter morn
Bring joy to thee.
May the calm eve
Of Easter leave
A peace divine with thee.
May Easter night,
On thine heart write,
O Christ, I live for Thee.

—Author Unknown

Alfred called at the mail of-
firm's office to apply for a job he
seen advertised a few weeks be-
fore. "You're much too late," said
the employment manager. "I've had
a thousand applications already."
"Well," said Alfred after a
moment's pause, "how about hiring
to classify the applications?"

NEWS AND NOTES

(Continued from Page 2)

CANADIAN LUTHERAN SEMINARIES TO UNITE

Two Lutheran theological seminaries in Saskatoon, Sask., Canada, to unite operations on September 1, 1958, provided final approval granted by synodical conventions in summer and fall.

The two schools involved are Lutheran Theological Seminary, operated by the ELC, and the Lutheran College Seminary, operated by the West-Canadian Synod of The United Lutheran Church in America. Both are affiliated colleges of the university of Saskatchewan.

While there has been a high degree of classwork co-operation between the two institutions for many years, the educational program has been under separate administrations. The plan is to combine classroom facilities of both schools. Present faculty members of both institutions will continue to serve. They are: Dr. C. Kleiner (ULCA), Church History; Prof. Otto A. Olson, Jr. (ULCA), New Testament; Prof. Martin Berg (ALC), Old Testament; Prof. P. Solem (ELC), Dogmatics; Dr. O. Evenson (ELC), New Testament; and Dr. O. K. Storaasli (ELC), Old Testament and New Testament.

The 11-member Board of Regents, with representatives from the ULCA, ULCA, ALC, UELC, and the ELC, will manage the affairs of the new institution under the Board of Education of the ELC. The Lutheran Free Church has thus far declined to participate in this co-operative venture. The combined student body will number about 50 students.

Parochial Reports still missing.

BOOK REVIEWS

Book for Dating

Cecil Jane Richmond, Westminster Press, 64 pages, \$2.00.

This little book has much information for youth leaders and parents.

Merle in Protestantism Today

Merle William Boyer, Association Press, 188 pages, \$3.50.

The church will never get through Luther. Every year new books appear that discuss his views and influence. The present book helps the reader to think about the Lutheran church and its ideas as they have changed and as they are making themselves felt in today's world. We read the book with much interest.

The Witnessing Community

By Suzanna De Dietrich, Westminster Press, 180 pages, \$3.75.

This book, by a brilliant woman and student leader, attempts to state the Biblical Record of God's Purpose. The 12 chapters are valuable because they are each built on a Biblical event or situation. The author concludes that the call of the hour is to be the church, a people that proclaim by word and deed the sovereign Lordship of Christ and the power of God, as the prophets did, to the roots of evil, that is in our time.

"... GOSSIP IS THE FAVORITE INDOOR SPORT OF CHRISTIANS"

There may be many reasons why we gossip. It is a form of aggressive comparison, which is a primitive habit of the human race. In the days of barbarianism our society was completely aggressive. The purpose of aggressive comparison was to build favor in the eyes of one person at the expense of another—that is, one builds up his own ego at the expense of another person. Sometimes gossip is a method of justifying our own weakness.

Some think that it does no harm. But look at the results. Like a snowball, an evil word gathers momentum and increases until the influence of it is beyond calculation. We all know the story of the peasant who was guilty of scandal. He was told by his pastor to spread a bag of feathers about the town and then to go and gather the feathers. He came back and said, 'The wind blew them all away.' 'Ah,' said the pastor. 'so it is with gossip. Unkind words are so easily dropped, but we can never take them back again.'

But the evil of gossip is not so much to those about whom evil is spoken as to those who pass on the evil word. It leads them to a disrespect for friends and thus renders them incapable of friendship. By causing them to concentrate upon the evil that is in other people, they soon become blind to the good.

We can really rise above this mean and little habit only if we learn to see each other through the eyes of our Lord, if we learn to forgive others their trespasses as we ourselves have been forgiven."

—An Episcopal editor

FUN IN EATING

By E. A. Rogers

Eating should be a source of pleasure and enjoyment, but it doesn't always work out that way. Some children don't seem to get any fun out of eating, no matter how well the

food is cooked or how attractively it is served. This is probably partly due to the fact that too often eating is presented to a child as a duty rather than a privilege. At certain stages of his growth what the child eats, and how much, are not so important as teaching him to enjoy eating. Remove all pressures—no coaxing, threatening, or bribing. Make no fuss about it if he doesn't eat well.

Are the adults in the family setting good examples in eating? A child is not likely to find certain vegetables appealing if mommie never eats them, or eats them with poorly concealed distaste. Neither will he enjoy drinking his milk if grandmother boasts that daddy never would drink milk when he was a little boy. There may be some foods that a child really doesn't like. It is better to not force them on him. Try serving them in an entirely different way.

Are there tensions around the dinner table? Sometimes parents expect too much of children. Table manners may be overstressed, the day's grievances may be aired, or other tensions may tend to make the meal time unpleasant rather than a happy family gathering. Sometimes parents are too engrossed in their adult conversations to give the child a fair share of attention. Let him have a part in the mealtime conversation. The things he wants to talk about are very important to him.

From early infancy a child will resist any attempt to control his eating. Nature intended even the baby to be master of his own food consumption, and he often shows better sense than does the adult. Unless his natural controls have gone astray from forced feeding, the child's body will tell him when and how much he needs to eat. There are variations in the food needs of babies and children of a given age. One child may regularly relish hearty servings and another dainty ones, and the food appetite of each child varies at different stages of growth.

Let good food, attractively served, and a happy, relaxed atmosphere invite the child to eat.

GUYER AND HANSEN

LOANS

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Blair, Nebraska

H. Lyle Guyer

P. V. Hansen

*Synodical Budget comprises: (1) Children's Homes, (2) School Fund, (3) General,
(4) Home Mission, (5) Indian Mission, (6) Pension Fund.
**Extra-Synodical Comprises: (F) Foreign Mission (where most needed), (So.) South America,
(Ja.) Japan, (Sa.) Santal, (Su.) Sudan, (J) Jewish, (Ch.) China.

	Fiscal Year	Calendar Year	Extra- Synodical**
BUDGET (Synodical 1957-58, LWA)	TOTAL	Synodical*	Extra-Synodical**
Previously acknowledged—March 15, 1958	261666.56	379216.04	19479.70
Pass Lake, Ont., Canada, Salem Luth. Church Ladies Aid, \$10 each for Indian Mission and Home Mission	20.00	20.00	
Salmonhurst, N. B., Canada, Bethany Luth. Church for Home Missions	43.40	43.40	
Selma, Calif., Pella Ev. Luth. Church	300.00	300.00	
Aurora, Colo., Altura Luth. Church	93.13	65.00	Su. 28.13
Denver, Colo., First Bethany Ev. Luth. Church collection at time of Helen M. Jacobsen's visit, March 4	28.50		Su. 28.50
Clifton, Ill., Zion Luth. Ladies Aid	54.80	54.80	
Indianapolis, Ind., First Trinity Ev. Luth. Church, balance of Synod. dues	114.27	114.27	
Council Bluffs, Ia., Mr. and Mrs. A. R. Sandberg, in memory of Mrs. Hilma Nelson, Neola, Ia., for Children's Home	5.00	5.00	
Shelby, Ia., United Ev. Luth. Church, from United Workers U.E.L.C. for Synodical quota	50.00	50.00	
Collection at time Helen Danielson visited their church	18.00		So. 18.00
Spencer, Ia., Bethany Luth. Church Women, in memory of Little Kathie Schomaker, for Home Missions	5.00	5.00	
Westbrook, Me., Trinity Luth. Church	405.66	405.66	
Boston, Mass., Bethany Ev. Luth. Church, for: Children's Homes \$28.81; General \$52.22; in memory of Oscar M. Andersen, by Mr. and Mrs. Alfred Hansen, for So. America Mission \$3; from Acacia Club for Pension Fund \$25 and Home Mission \$25	134.03	131.03	So. 3.00
Cordova, Nebr., Our Saviour's Luth. Church, Mission offering, Miss Jacobsen	16.35		Su. 16.35
Lincoln, Nebr., Our Saviour's Luth. Church S.S. to be applied toward support of Bible Evangelist "Shem"	100.00		Su. 100.00
St. Paul, Nebr., St. John's Luth. Church, balance on Synod. quota	162.54	162.54	
Portland, Ore., Bethany Luth. Church, for: Home Missions, in memory of Christian Mathison \$10 and Marinus Jensen \$10; in memory of Marinus Jensen from friends of Bethany, for Home Missions \$39.12 and Foreign Missions \$39.13; for Synodical budget \$21.49, So. America Mission \$30.26, L.W.A. \$100.00	250.00	80.61	69.39
Eugene, Ore., Emmaus Luth. Church	175.00	125.00	
Hartland, Wis., Our Saviour's Luth. Church	500.00	500.00	
Luck, Wis., First English Ev. Luth. Church, for: Santal Mission \$10 and Japan Mission \$14 from Fred Petersen; for Foreign Missions, by offering \$73, from Sunday School \$2 and Women of the Church \$2	101.00		101.00
Pewaukee, Wis., Gallie Luth. Church, balance on Synodical quota	1475.00	1475.00	
Racine, Wis., Our Saviour's Ev. Luth. Church	1000.00	1000.00	
Calgary, Alta., Canada, Mr. and Mrs. C. H. Boe, in memory of John Larsen, Standard, for Elim Children's Home at Elk Horn, Ia.	2.00	2.00	
Easton, Calif., Immanuel Ev. Luth. Church for: General Fund \$350; in memory of Peter Hansen of Selma, Pella Luth., from Mr. and Mrs. Wm. Hansen \$12 and from Mrs. Maren Mastheadal \$2.50, for Home Mission	364.50	364.50	
Whittier, Calif., St. Andrew Luth. Church	195.66	146.50	(F) 26.50
Kankakee, Ill., Trinity Luth. Church, from: Mr. and Mrs. Norman Thompson, in memory of Lee Edwin Thompson, for Children's Home \$5; Mr. and Mrs. Lewis Thorson, in memory of Henry Cholly, for So. Amer. Mission \$5	10.00	5.00	5.00
Audubon, Ia., Eben Ezer Luth. Church	139.51	126.51	
Council Bluffs, Ia., Mrs. Anna Hansen and Florence, in memory of Mrs. N. J. J. Nelson of St. Paul's of Neola, Ia.	2.00		So. 2.00
Elk Horn, Ia., Elk Horn Luth. Church, collection at service by Missionary Helen Danielson	64.05		So. 65.05
Scranton, Ia., First Luth. Church, collection at time of Helen Danielson's visit, Mar. 13	26.75		So. 26.76
West Branch, Ia., in memory of Joe Christensen, Iowa City, Ia., from: \$1 each from Mrs. Eba Christensen, Blaha, Mr. and Mrs. Andres Pedersen, Mr. and Mrs. Wilmer Jensen, Mrs. Lissa Sondegard, and \$2 from Mr. and Mrs. Herbert Sondegard, sent in by Mrs. Carrie Morrison, for Home Missions	7.00	7.00	
Greenville, Mich., St. Paul's Ev. Luth. S. S. to apply on sponsorship of a Native Evangelistic Student of Sudan Mission for one year, as agreed upon at last meeting of S. S. Staff	100.00		Su. 100.00
Hutchinson, Minn., Mrs. Peter O. Nelson, in memory of husband, Peter O. Nelson	5.00		Sa. 5.00
Northfield, Minn., St. Peter's Luth. Ladies Aid in memory of Mrs. Edna Jones, mother of Mrs. Carl Swanson and Mr. Floyd Jones, for Home Missions	3.00	3.00	
Sleepy Eye, Minn., Priscilla Circle of Trinity Luth. Church	20.00		So. 20.00
McCabe, Mont., Ebenezer Luth. Church, offering received on Youth Sunday	46.00	46.00	
Sidney, Mont., Brorson Luth. Church, receipts from envelopes \$18.25; from Mr. and Mrs. Andrew Dynneson \$50	68.25	68.25	
Lincoln, Nebr., Synodical Women's Missionary Society Treasurer:			
Iowa District			
St. Paul's Luth. S. S., Neola, Life Membership for Mrs. Margaret Nielsen	6.75		So. 6.75
Iowa Dist. WMS Project. Wahlgren's salary	70.58		Su. 70.58
St. Paul's Luth. Willing Workers, Ringsted, Life Memberships for Mrs. A. L. Anderson, Mrs. Paul Glasnopp, Sr. and Mrs. Sirl Nelson	20.25		So. 20.25
WMS Circuit Rally No. 3	10.00		So. 10.00
Wahlgren's salary	19.00		Su. 19.00
West Canada District			
Eastview Circle, Red Deer, Alta., (dispensary for new hospital)	18.00		Su. 18.00
Pacific District			
Elim Guild Circle, Petaluma	6.75		So. 6.75
Immanuel Ladies Aid, Easton, Translation of hymns	100.00		So. 100.00
Immanuel Ladies Aid, Easton (leprosarium)	18.62		Sa. 18.62
Mission Society, Immanuel, Easton	50.00		Ja. 50.00
Atlantic District			
Willing Workers, St. Peter's Luth., Salmonhurst, N. B.	13.70		So. 13.70
Danish Ladies Aid, Bethany Luth., Salmonhurst, N. B.	15.00		So. 15.00
Jr. Guild, Emmaus Luth., Falmouth, Me.	6.00		So. 6.00
Helping Hand Ladies Aid, Bethany Luth., New Denmark	16.95		So. 16.95
Danish Ladies Aid, St. Ansgar's Luth., Toronto	18.00		So. 18.00
Acacia Club, Bethany Ev. Luth. Church, Boston	21.65		So. 21.65
Emmaus Ladies Aid, Falmouth, Me.	7.31		So. 7.31
St. Ansgar Danish Ladies Aid, Montreal	31.15		So. 31.15
Minnesota District			
Trinity Luth. Ladies Aid, Blooming Prairie, Life Memberships for Mrs. John Jensen, Mrs. Jens Thorger, Mrs. P. C. Miller, Mrs. Emma Nelson, Mrs. Jerdet John, Mrs. Alice Petersen, Mrs. P. D. Nelson, Mrs. Caroline Larson, Mrs. Lena Anderson, Mrs. Sophie Johnson and Mrs. Jennie Petersen	74.25		So. 74.25
Nebraska District			
1st Bethany WMS, Denver, Life Membership for Mrs. Paul Andersen	6.75		So. 6.75
N. Dak.-Montana District			
N. D.-Mont. District Project (Native worker)	63.75		Sa. 63.75
Martha Circle, McCabe, Mont.	13.00		So. 13.00
Wisconsin District			
Kingo WMS, Milwaukee (Translation)	25.00		So. 25.00
Bethel Luth. WMS, Green Bay (Translation)	25.00		So. 25.00
Our Saviour's Sunshine Sewing Circle, Denmark	10.00		Sa. 10.00
Our Saviour's Sunshine Sewing Circle, Denmark	10.00		Su. 10.00
Our Saviour's Sunshine Sewing Circle, Denmark	10.00		Ja. 10.00
Emmaus WMS, Racine, in memory of Mr. and Mrs. N. P. Nielsen, given by Mrs. John Lange	5.00		So. 5.00

Wingo Ladies Aid, Milwaukee, Gen. Mission Fund	15.00
Wisconsin Dist. WMS, (H. M. Jacobsen's salary for April)	100.00
City, Nebr., Danish Luth. Church, collection taken the evening Helen Jacobsen spoke	31.00
rd, Nebr., Our Savior's Luth. Church	21.05
are, N. Dak., Trinity Church, offering given when Helen Danielson spoke	32.10
ville, Ohio, Women's Missionary Society, Solomon Luth. Church, sent in by Rev. N. B.	22.00
ford, S. Dak., St. Paul Luth. Church, for Synodical budget, from: Rockfield South Cir-	75.00
e \$50 and Rockfield North Circle \$25	50.00
e, Wis., Immanuel Luth. Church, Kyushu Mission Society	

15.00	15.00		
100.00		Su.	100.00
31.00		(F)	31.00
21.05		Su.	21.05
32.10		So.	32.10
22.00		Ja.	22.00
75.00	75.00		
50.00		Ja.	50.00
TOTAL	268810.58	245330.30	21041.99 2438.29

NOTE: Acknowledgment appearing in February 17, 1958, issue, sent in by United Lutheran Church of Laurel, Nebraska, for Good Shepherd Home \$30; for Sudan and Santal Missions \$34.50 should have included the following: "in memory of Chris J. Christensen of Laurel—ends ad relatives."

ved with thanks.

Blair, Nebraska, March 22, 1958.

P. V. Hansen, Treasurer.

THE CROSS

not a shame—it is glory!
not a loss—it is gain!
worthiest name in God's story
out the rude cross would be vain.
astre still glows through the ages,
plendor is strong with the years,
greater it grows; on the pages
nnals and song it appears!

not of earth—but of heaven!
eaks not of death—but of life!
token of birth that has given
y-laden breath to our strife!
orious sign of salvation!
autiful gift from our God!
umble, benign adoration
souls do thou lift from the sod!

—Selected

OUR REFUGE

im they found a refuge, strong
nd true,
Son of God, come down in human
orm,
tamed the elements and rode the
orm
bade the restless waves obey
im, too.
rust in him, who maketh all
things new,
him the God of Israel, who keeps
lock and never slumbers, neither
leeps—
is the work of God he bids us do.
et the enemy, encamped against;
died, submissive to the Father's
ill.
ose again and with his vessels
leansed,
ves to work his miracles, until
omes again to vanquish all his
oes,
make his kingdom come where'er
e goes.

—Selected

LONE VIGIL

"Could you not watch one hour with
me?"

The lonely pleading cry
Camee from the suffering heart of
Christ,
In dark Gethsemane.
Alone, he prayed in grief and pain
No one to share his agony;
Disciples, sad and weary slept
On lonely Olivet.

Alone he faced the tragic dawn,
Alone the last long vigil kept,
While silent through the darkness
crept
Betrayed and relentless foes.
Then, in the chill, bleak morning light
They made him bear his cross alone,
Up the steep road to Calvary—
Condemned to suffer shame and
death.

But when from out the silent tomb
He rose to glorious victory,
Alone he triumphed o'er the grave
To reign in heaven eternally.

—Selected

PRAYER OF DEDICATION

My loving Father and my God,
Through him who no this earth has
trod,
Who hast the power to make me
whole,
I bring the yearning of my soul.
O, take my life—take all of me,
And help me, Lord, thy will to see,
That as I live from day to day,
My life might show to men thy way.
I want no glory, power, or fame,
I only ask to bear thy name;
To bring to lost and dying man,
The glory of salvation's plan.
Hear thou my plea, O, Lord, I pray:
To thee I give my life this day!

—Selected

CONTEMPLATION

Oh God—
In Whom my soul can steep
Its hunger for
Some greater love—
Conceal from me the
Awkwardness of prayers I pray
Till style is no concern and
Form has ceased to
Be. Forgive the
Lesser meditation, self-aware
Despite aloof pretension,
That casually assumes distinguished
God-sophisticated air.
Pride. Worship of the necessary
Means instead of Thee. Calm
Vacuous idolatry.
Oh God—from Whom alone
My soul knows
Love—ignore, forgive impiety
In prayer.
Articulate for me
Love's pure desire.

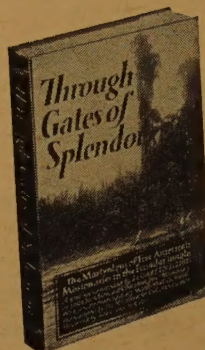
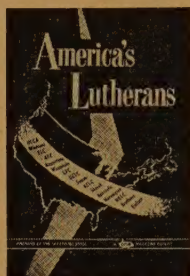
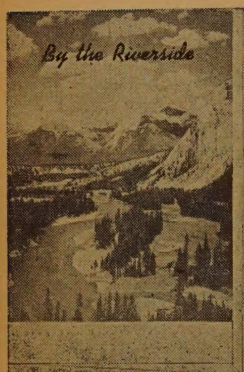
—Selected

THE HOME ABOVE

We think of a beautiful home over
there,
That we some day may share;
If we remain steadfast and true to
the end
To our Savior and Friend.
In that beautiful home we'll find
peace and rest,
Among the pure and blest,
No more we shall labor, no longer
roam,
There is our home, sweet home.
So let us ever be faithful in prayer,
Until a place we'll share
In the beautiful mansion prepared
above,
Filled with his own dear love.
How sweet it will be on that glorious
shore
To meet those gone before;
And there with the ransomed and
happy throng
We'll hear the angels' song.

—Selected

Recommended W.M.S. Reading Book List



THROUGH GATES OF SPLENDOR. By Elizabeth Elliot. The story of the five American missionary martyrs who sought to bring the gospel to the Auca Indians in Ecuador, this is one of the most dramatic and heroic stories in all missionary literature. The author describes the careful planning that went into the enterprise, the missionaries' reception and the all-but-incredible developments that followed news of their martyrdom. **\$3.75.**

ALL HEART. By Helena Gebuhr Ludvigsen. This is the story of the founder of the Santal Mission in northwest India—H. P. Børresen. His biography, with one of the most fascinating of all countries as its setting, is a record of childlike faith and intimate relationship with God. These qualities, coupled with utterly selfless endeavor, brought as its reward a rich harvest of souls. **\$2.25.**

AS BETWEEN BROTHERS: The Story of Lutheran Response to World Need. By Richard W. Solberg. Rich in drama and human interest are the Inter-Lutheran ventures throughout the world, reviewed here by a spokesman of this LWF program. **\$3.00.**

AMERICA'S LUTHERANS. Edited by Donderuf and Lutz. Here are the facts in handy form on the 16 varieties of Lutherans here in America. Up-to-date facts to answer questions about our size, doctrines, history, etc., and to explain the intersynodical organizations also. Written by representatives of the groups discussed, well illustrated, and readable with charts and photographs. Paper, **50 cents.**

WALKING IN THE LIGHT. By Marjorie Wilkinson. A clear and positive statement of what the Spirit of God has meant to many Christians from earliest times to the present. All sought to let the light of the Spirit shine through them in the living of their days. **\$1.00.**

PERSONALITIES AROUND PAUL. By Holmes Rolston. Highly useful as source material for sermons, talks, articles, this book gives life and substance to 36 men and women who helped or hindered the Apostle. Its absorbing style makes for very interesting personal reading. Most readers will be amazed at the number and variety of facts gathered here and blended in vigorous prose. 208 pages, cloth. **\$2.50.**

THE WORD GOES FORTH. By Mrs. Ninna Engskow. This is a booklet which summarizes the missions of the U. E. L. C. It contains information about the missions, maps, pictures of our missionaries and information with regard to visual aids for each. Paper, **80 cents each.**

BY THE RIVERSIDE. By Mrs. Eileen Fleeton Jorg Paul and his companions were answering the Macedonian call when they came to the Roman colony, Philippi. Full of their mission, and walking carefully according to the leading of the Holy Spirit, they spent the Sabbath day by the riverside." It was here they found a few women gathered at the place of prayer. They sat down, in the presence of teachers, and talked with them about the things of God. Paper, **75 cents.**

THE KINGDOM BEYOND CASTE. By Liston Pope. This book sets the race problem in perspective by tracing the history of prejudice and its underlying causes, presenting scientific and religious data, and examining strategies for better race relations.

The author, dean of the Yale University Divinity School, concerned particularly with the involvement of the church for as a Christian writer, he sees the problem within the framework of his faith and its implications. His estimate of what the church is doing and can do is objective, but his outlook is optimistic.

Sharply and analytical and humanly intimate, this book should set a standard for clear and constructive thinking with regard to our most urgent domestic issue. Cloth, **\$1.25.**

CHRIST FOR ALL. By Rev. Archie Madsen. Study booklet of Philippians. This booklet is now in its third printing. Paper, **40 cents each.**

NIGHT OF WEeping. By H. Bonar. **\$2.00.**

THE STEWARDESS. By Eleanor Bockelman. The author feels—from her own experience—that today's woman is harried by the fragmentation of her life and the demands made on her by family, home, church, community, etc. The only way in which she can fulfill her Christian responsibility is to recognize that, above all, it is a matter of hardship. **\$1.00.**

EVEN AS YOU AND I. By Nelle Wahler Kulow. A reading, if nothing more, of these fifteen accounts will make clear that the women of the Bible could have been real women just as well. Chuckle with the author over the antics of Mrs. Noah and the well-sitters, and learn why they laughed. Recommended for devotions and programming.

Lutheran Publishing House
200 S. Fifth Street
Blair, Nebraska